Vol. II. Numb. 103.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday February 17th. to Monday February 20th. 1710.

Q. GREAT APOLLO, *A certain young Trader voluntarily acknowledging he made no ſcruple of Lying, in order to induce his Cuſtomers to give him a living Profit for his Commodities: and withal alledging a Neceſſity for it, and that Tradeſmen could not live without it, but muſt Starve, I make bold to give you this trouble, not only to enquire whether there can be a Neceſſity for Lying, but that you might have an Opportunity to endeavour the undeceiving ſuch, and to offer ſomething upon this Head of Lying for Gain (which is too generally practiced by the Traders of this City) as may be uſeful for the remedying ſo baſe and ſinful a Cuſtom. Your Obliged Servant,* &c.

A. That there may be a Neceſſity for Lying we cannot but grant, calling that a Neceſſity for Lying, where a greater Sin or Miſchief cannot be prevented without it, which Caſuiſts uſually call an Officious Lye. But lying for Gain does not fall under that Head, which we acknowledge with the Queriſt to be a baſe and ſinful Practice, againſt which Divine Vengeance has ſhewn it ſelf in as extraordinary Manner as againſt any other Crime that can be inſtanced in, we mean the Puniſhment of *Ananias* and *Sapphira*. We know Neceſſity is often pretended by theſe Men when nothing is meant by it but maintaining their Luxury, and that for the ſake of Conſcience they will not ſubmit to the leaſt Diſadvantage of Poverty, nor abate any Thing of their former Height of Living when they can maintain it at ſo cheap a Rate as telling a Lye. There are Arguments enow to ſhow them the Heinouſneſs of this Practice; ſo that it is not a Part of our Deſign to make Exhortations.

Q. *If a Man having wronged others dyes Inſolvent, can he expect Salvation when he makes no Reſtitution.*

A. Reſtitution is neceſſary where there is an Ability, tho' neither ſo commonly practiced, nor ſo ſtrictly enjoined as it ought. But he that repents of the Injury he has done with a ſincere Deſire and Endeavour to repair it, and yet is utterly uncapable of doing it, tho' Human Juſtice may not be ſatisfy'd, yet is excuſable before God, who in ſuch a Caſe accepts the Will for the Deed.

Q. 1. Gentlemen, *Your Ingenious Solution of ſeveral Queries I have lately propos'd has encourag'd my tranſmitting the following, to which I promiſe my ſelf Satisfactory Anſwers as ſoon as your Conveniency will permit. In Expectation whereof I remain Yours,* J. Gale.

How can Metaphyſicians ſay, that in God there are no Accidents, ſince if that Act of his whereby he cauſes other Beings to exiſt without him were eſſential to him, and not accidental, Creatures wou'd be neceſſary Beings, and ſo (as Ariſtotle *thought) the World wou'd be an Eternal and Neceſſary Effect of God; for there being a Neceſſary Connexion between that Act of God whereby things exiſt without him, and the exiſtence of thoſe things; if the one were not accidental and contingent it is impoſſible the other ſhou'd be ſo and ſo.*

We muſt either acknowledge, that there are Accidents in God (viz. thoſe Acts of his by which Contingent Beings exiſt without him) or deny, that there is any ſuch thing as a Contingent Being in the World, becauſe the Exiſtence of things cannot be contingent, except theſe Acts of God, with which they have a neceſſary Connexion, be ſo likewiſe.

Q. 2. *In* Britiſh Apollo, Numb. 85. Vol. II. *I find theſe Words:* "But a Senſitive Soul is a "mere Chimera, or a mere Creature of the Brain, "ſince Perception, which is the Property of the "Rational Soul, is the Foundation of all Senſa-"tion. *Here you ſeem to Intimate that all Perceptive Beings are at leaſt capable of Reaſon; and conſequently that all Senſitive Beings (Senſation being a kind of Perception) are in ſome degree, at leaſt potentially, Rational, and conſequently that the common diſtinction between Rational and Senſitive Soul, as meant to ſignify any Eſſential Difference between thoſe things is groundleſs, and ſo that Beaſts, If they have any Principle of Perception in them, are as much Rational in their Degree as Man. Now I believe your Principle,* viz. *That no Being is capable of being ſenſible, but as it is capable of Intellectual or Objective Perception is right. Therefore I only deſire your Opinion, whether theſe Conſequences which I have drawn from it (being pretty conſiderable) are Juſt and Legitimate.*

A. 1. The ſeeming Difficulty couch'd in the Objection ariſes from the Equivocal Signification of the word Contingent. For there is no Being in the

Univerſe Contingent with reſpect to God, inasmuch as he Determin'd it's Exiſtence, as alſo the Time, wherein it's Exiſtence ſhou'd Commence, from all Eternity. And therefore all Creatures are in one ſenſe Neceſſary Creatures, in that what God Determines to be, Muſt Neceſſarily be, and in that alſo ſuch a Determination Eternally Commenc'd. And yet in another ſenſe they are not Neceſſary, in that God might, if he had Pleas'd, have Determin'd otherwiſe. But whatever is Determin'd by the Divine Will or Choce (and therefore in that reſpect Not Neceſſary) it yet cannot be Contingent or Accidental to God, becauſe there never was a time, wherein it was not Determin'd. We ſhou'd therefore conſider, that tho' God was at perfect Liberty to have Determin'd to make any Creatures or no, yet which way ſoever he ſhou'd have Determin'd, ſuch Determination muſt have ever been.

A. 2. As to your firſt Conſequence, namely, that from what we there advanc'd, it neceſſarily follows, that all Senſitive Beings are alſo Rational, we freely acknowledg the charge, and have accounted for it in more Papers than one, to which we refer you.

As to your ſecond Conſequence, *viz.* that *the common Diſtinction between Rational and Senſitive Soul, as meant to ſignify any Eſſential Difference between theſe things, is Groundleſs*, we anſwer, that in one Senſe it is, and in another Senſe it is Not Groundleſs. If that Expreſſion, *the Senſitive Soul*, be taken in a Strict, Proper, and Logical acceptance, the foremention'd Diſtinction is Intirely Groundleſs. But as Terms are ſometimes Equivocal and Figurative, ſo ſome, who ſubſcribe to the Rationality of all Senſitive Creatures, may call the Animal Spirits the Senſitive Soul, and that upon no other account, than becauſe the Animal Spirits are the Vehicles of Senſation, and the Figure, that warrants ſuch a looſer Mode of Speech, is by Rhetoricians call'd a Metonymy. But then it muſt be own'd, that it is not Proper to uſe Terms of Art in ſuch a Figurative Senſe, while treating in a Nice and Philoſophical way. However, you muſt allow, that there is an Eſſential Difference between the Vehicles or Inſtruments of Senſation and Senſation it ſelf, as there is beeween a Workman and the Tools he Works with.

Q. Gentlemen, *What is the Etymology of the Word* Almanack?

A. The Word *Almanack* in *Low Dutch* is ſaid as it were *al-maen-acht*, that is a Conſideration or Obſervation of all the Moons of a whole Year; hence ſome rather deduce it from the *Low Dutch* than the *Arabian* Language. For *Almanack* in *Arabick* ſignifies *Number* or *Numeration*, and cannot properly according to their Tongue ſignify a *Calendar* or *Ephemeris*; but it is not to be deny'd, but that they uſed it likewiſe in this ſenſe; nor is that yet any Reaſon why the Word according to this Senſe ſhou'd be originally *Arabick*, but they might receive it into Uſe from other Nations. *Joſeph Scaliger*, in his Notes upon *Virgil's Ætna*, affirms that the *Arabians* did indeed call their Calendar *Almanack*, adding their Particle *al*. For ſome, ſays he, are perſuaded that it is not a mere *Arabian* Word, but only received into Cuſtom with the *Arabians*.

Q. Gentlemen, *I deſire to adviſe, what are the beſt Books (for a ſmall Proficient in* Arithmetick) *to learn* Algebra *with.*

A. For ſhort Treatiſes in *Latin* we recommend to the Queriſt Dr. *Wells's Arithmetica Numeroſa et Speciosa*, and *Newton's* Algebra. But for *Engliſh Kerſey's* Algebra is the plaineſt and fulleſt of any extant.

Q. *There is a Right Triangle*, A.B.C. *whoſe Sides are known, and conſequently the Angles. But ſuppoſe that a Point any where taken at Random in the Triangle, as in* E. *and if from the Point* E. *there be drawn Lines to each Angular Point of the ſaid Triangle, I deſire to know their Length, viz. the Lines* A.E. B. E. *and* C.E. *and by Arithmetical Calculation.*

A. This is not limited.

Q. Apollo, *When I read the Poem againſt* Content, Numb. 97. *I thought my ſelf a Lazy, Inſipid Thing, my Cave a Diſmal Grot, full of Melancholy Objects, the Groves look of a ſable, ruſty Green, and for a Moment, every thing diſpleas'd; but your Anſwer Exerted me again, and all was Beautiful and Pleaſant, ſo a Triſle will ruffel our moſt ſteady Reſolutions; but the Nymphs ſung their Harmonious Lays to Divine* Apollo *and Lull'd me to a Peaceful Reſt. But laſt Night we reſolv'd to Divert our ſelves with Drawing* Valentines, *and you fell to me, and I [redacted] you at my Heart, ſay, will you Except your* Ecchо, *that has nothing Recommendable, a mere Empty Voice, Inviſible for ever, tho' She will always be Your Admiring* Ecchо.

A. Madam *Ecchо*, *Apollo* Imbraces the Favor you beſtow upon him with Extatick Joy. The whole World cannot afford him ſo agreeable a Miſtreſs as *ECCHO*. She is Eternal Complacency, is always Merry, Sad, Sings, Laughs, Mourns, Sighs with her Lover. Contradiction is not within the Poſſibility of her Nature, nay, by a ſofter return, She Improves the Charms of every Accent of Love; and as She is an exact Uniſon, She is the moſt perfect Image in Harmony. Her Inviſibility alſo gives the largeſt Field for Affection, ſince it gives Liberty for forming all the moſt Beautiful Ideas, within the Conception of Imagination. To conclude ſhe Poſſeſſes ſuch an Infinity of Charms, that the very Notion of them will ſtifle all Inclinations to any other Object.

Q. Gentlemen, *My acquaintance with the City is but ſmall, yet I eaſily obſerve it overrun with Batchelors, who continue ſuch to the manifeſt Injury of the Great Intereſts of the Nation. Now, tho' I've a ſufficient Fondneſs for the Soft Sex, yet I'm no Enemy to the Advantages of a well Improv'd Single Life, but find in me ſome Inclinations to Live reſerv'd from the Tyes and Burdens of a Marriage-State; what prevents my Reſolution in that matter, is, that I'm ſomething ſcrupulous as to the Legality of it, and fearful of coming under the Batchelors Common Scandal. Your Sage Advice will extremely gratify Your Admirer,* J. R.

A. We think it a Duty Incumbent on all to Marry, whoſe Circumſtances give them a fair Proſpect of Comfortable Subſiſtence, and can plead no Juſt Impediment on the following Reaſons. For avoiding Temptations to unlawful Solace. For the anſwering a Principal End of their Creation, which was *to Increaſe and Multiply*. For continuing the Nobleſt *Species* of the Creation, which, all who decline Marriage, do their utmoſt endeavour to Eradicate. You are oblig'd to it in Gratitude to your Parents, who gave you a Being for the Continuation of their Line. You are alſo oblig'd to it in point of Prudence, ſince thereby you will raiſe future Props for your Age, by Nature ty'd in Affection to you, whilſt an old Batchelor has no real Friends, for tho' they appear ſuch by External Actions, cou'd you read the Internal Thoughts of their Hearts, you wou'd find them Concenter in this, *Be pleas'd to dye to leave us what you have.* The uſual uneaſineſſes in Matrimony are no Exception againſt it, ſince they ariſe not from the Nature of that State, but the Imprudence of the Perſons Joyn'd together in it.

BIBLIOTHECA BODLEIANA

Q. Sir,

Q. Sir, *After a long tryal of Patience*, &c. *Sign'd* W. M.

A. We remember not the Queſtions you hint at, if you ſend them again we may anſwer them, but not if they come with Threats, as now, for we deſpiſe ſuch Arguments.

POEMS.

Q. *FROM bliſsful Worlds, and Happineſs Sublime,*
Above the reach of Death, beyond the verge of time;
The ſlow'ry Fields of Joy and Innocence,
I ſend, with you to keep Intelligence?
But firſt attention lend, while I relate
My Paſſage hence, and Beatifick State.
My Earthly Life, was now no ſooner done,
But Life Divine ſpontaneouſly begun;
The Alteration fill'd me with amaze,
Unlike to my ſelf, ſo chang'd from what I was:
The Elements affected me no more,
Nor cou'd the Globe detain with it's Magnetic Pow'r,
But ſwift, as Parthian Shafts, or fleeting Wind,
I mounted up and left the World behind.
I paſs'd the wand'ring Stars above the Sun,
My ſpeedy Courſe had many a Region run;
When lo, a diſtant Light, with Heavenly Ray,
To charming Shores, out-mark'd the Happy Way:
And as th' alluring Fir ſpect nearer drew,
A thouſand Wonders open'd to my view,
Diſcovering wide a lovely World as beautiful as new.
How ſhall I tell, O how ſhall I explain
What Human Thoughts cou'd never yet attain!
The beſt of your Inferior Globe is vile,
To thoſe bright Joys that here for ever ſmile;
Celeſtial Sweets, perfuming far and wide,
Thro' heav'nly Groves and flow'ry Meadows glide;
No duſky Cloud this purer Æther Stains,
But Light and Peace poſſeſs the happy Plains:
Here Innocence and Love unſully'd ſhine,
Bleſs'd with Eternal Youths, and Beauty all Divine:
And in cool Shades of never fading Green,
Of their paſt Flames, purſue th' unfiniſh'd Scene;
Thoſe ſcorn'd of all in your unlucky Sphere,
Find perfect Eaſe and Bliſs conſummate here.
Now, Learned Youths, *if condeſcending you*
(Conſcious of innate worth and honor due)
Think't not a vain and trifling offer made,
Of Converſe with a thin impaſſive Shade.
Swift as your Father's Beams an Anſwer ſend,
Whoſe wiſh'd return impatient I attend.

Animus.

A. Shall you deſcend to us from Manſions Bright,
Enormous Bliſs, and Raptures of Delight,
From Floods of Joys immenſe, extatick Charms,
Where Deathleſs Pleaſures ſtill ſtrike freſh Alarms,
To taſte the Vapors which from Earth ariſe,
That taint the Air, and ſully all the Skies;
And ſhall not we, with eager flight, aſcend,
To meet ſo kind, ſo generous a Friend?
Proceed then thou Inſtructive *Shade*, rehearſe,
The Terms and Subject of our wiſh'd Converſe;
—Yet, ah! forbear, leaſt (tho' with Zeal we burn)
We ſhou'd appear Ingrateful in Return.
For what can we, alas! of Value give,
Who in perpetual Scenes of Darkneſs live!
Our Soulsby Organs fetter'd, ſcarcely know,
Whether they have Exiſtence here below;
Worthy your Notice, what can they relate,
Who live enfranchis'd in that Bliſsful State,
And read the vaſt, expanded Book of *Fate*.

The new Prologue, which was ſpoken at the Theatre-Royal to the Tragedy of Valentinian, *acted for the Benefit of Mr.* Keene, *Publiſh'd no where but in this Paper.*

Prologue ſpoke by Mr. Keene.

HOW ſtrange, and ſudden, are the Turns of (Chance!
WIT has her *Up's* and *Downs*, as well as *France*;
All Earthly Bliſs rolls unperceiv'd away,
And Mortal Pow'r but proſpers, to decay!
Time was——when *Roman Zeal* poſſeſs'd ſuch ſcope
That *Europe's* Empire center'd in the *Pope*!
But *Holineſs* ſoon growing out of Faſhion,
Dominion thought it beſt to change her Station.
And ſnor'd an Age out with the *Spaniſh Nation.*
That paſt, towards *France* ſhe wing'd her dreadful (way,
The *French*, ſtill proud of *Univerſal Sway*,
With the *belle Air* of War, courted her ſtay:
But *ANNA's* rougher Arms won her in Fight,
So now we *BRITONS* claim her as our Right,
And ten to one, in Time——The *Jilt* turns *MUSCOVITE.*

Thus, favour'd by the Taſte of a late Age,
The Tyrant *Tragedy* engroſs'd the Stage;
Then did the Sighs of dying *Hero's* move,
And then you ſmil'd on *Honour*, and on *Love*!
But *Love*, and *Honour*, bore ſo ſtrict a ſway,
You, Free born Subjects, murmur'd to obey,
And cou'd not brook-'em long-- *e'en in a Play*!
So *Tragedy* expir'd in a Stage Groan,
And *Tragi-Comedy* mounted the Throne;
But, as this Princeſs was of *Mungril Nature*,
The *unmix'd* Race of *Britons* learn'd to hate her;
She reign'd but little Time, and when ſhe fell,
Brisk *Comedy* roſe, rul'd, and govern'd well;
Yet cou'd not independant Pow'r maintain,
But call'd in *FARCE*, as Partner of her Reign.
The *SYREN OPERA* next rais'd her Head,
And, uncontroul'd, her wide Dominion ſpread;
Till *WHIM*, great *WHIM*, hurl'd us, at one huge (Throw,
From *Opera*, ——Good L---d!—— to *PUPPET*
But 'tis mere Folly to recount Paſt Ill, *SHOW.*
And we muſt pleaſe your Taſte, not guide your Will.
Forgive *Tragædians*, yet a while, their Crime,
We'll have The *Devil*, and *Punch*, and *pleaſe* in Time,
Wou'd

Wou'd but ſome one of You the Wits engage,
To write an *Opera*, fit for *Punch*'s Stage,
Our metamorphos'd Houſe might thrive again,
And *break* our *Rivals*-- in St. *Martin's-Lane*.

The Epilogue ſpoken by Miſs *SANTLOW*, in Boy's Cloaths, who acted the Part of the Eunuch, will be in our next. *N. B.* for the entertainment of the Town, we deſign conſtantly to publiſh new Prologues and Epilogues, to reviv'd Plays, for Benefit Nights, which will no where be Publiſh'd, but in the *Britiſh Apollo*.

SIR,

LONDON, Feb. 20. Letters from Paris of the 21 ſay, that they expect with great impatience the return of the Cabinet Courier that was ſent to the Hague with the Anſwer of the King to the Reſolutions of the Allies about Peace, but that they cou'd not know what had been reſolved in the Council only, 'twas reported that the ſaid Courier wou'd bring with him Paſports for the King's Plenipotentiaries, which give them great hopes of a ſudden Peace, in the mean time all the Troops have orders to march to the Frontiers in order to be in a readineſs to oppoſe the Enemy in Caſe a Peace be not made, and 'tis ſaid now that the Duke of Vendoſm will Command the Army in Flanders Joyntly with the Marſhal de Villars, by reaſon the Duke appears now often at Court.

In time of Peace 'tis always talked of War, this is certain, for now that there is ſuch talk of a ſudden Peace, we hear nothing elſe but of the Great Preparations of War that are making on all ſides, not only in Flanders and Germany, but alſo in Spain, where, according to the Letters from Madrid of the 3d King Philip has made a Great promotion of General and Subaltern Officers, and himſelf continues reſolv'd to take the field and put himſelf at the head of his Army which is to be againſt Catalonia and conſiſt of 30000 Effective Men, beſides that which is to act againſt Portugal, and if we may credit theſe Letters, In Catalonia the Army of King Charles is in a very bad Condition, being in want of all things, but this coming by the way of the Enemy it wants Confirmation.

'Tis confirm'd from the Hague of the 25th that the French Cabinet Courier has been diſpatch'd back to Verſailles with *Paſports* for the French King's *Plenipotentiaries* with this Exception, not to come to the Hague, but to Burgen op Zoom, or Breda, and that Deputies from the States will be ſent thither to Confer with 'em about the 37th Article, and they do not know as yet what to ſay of the *Peace*, therefore refer to time, which will learn it, but cannot be long. Which is all from Yours, *&c.*

WHEREAS ALL THE SETS OF THE FIRST Volume of the *BRITISH APOLLO* have been for ſome time diſpos'd of, tho' none under 15 *s.* 6 *d. per* Set, Bound. The ſaid Vol. containing about 2000 Anſwers to Curious Queſtions, in moſt Arts and Sciences, approv'd of by many of the moſt Learned and Ingenious, of both Univerſities and of the Royal Society, is now upon reprinting in Octavo by Subſcription. The Terms are, each Subſcriber to pay 2 *s.* 6 *d.* in Hand, and 2 *s.* 6 *d.* on the Delivery of each Book, neatly Bound. Not one of this Edition ſhall be ſold for leſs than 7 *s.* to any after, nor any Subſcriptions taken after the Charge for Printing is receiv'd, which is not doubted will ſoon be, ſince many are ſubſcrib'd for already before the Publick Notice given. Note, all will be corrected, amended and improv'd by the Authors, all that is Material inſerted, and to prevent Attempts of Pirates, all abbreviated as much as may be, without Injury to the Senſe. The Subſcriber to ſix to have a 7th Gratis. Any Perſons may have Tickets for their Subſcriptions of our Servants in their Walks, and we ſhall ſoon name other Places. Tho' many have Prevaricated from their Propoſals in this kind, it cannot be ſuppos'd but we ſhall keep ſtrictly to them, ſince the Credit of our Proceedings depends upon it. A great Number of Poems to the Authors, will be inſerted at the beginning, by the *WITS* of the Age.

ADVERTISEMENTS.

FOR THE BENEFIT OF THE AUTHOR, BY Her Majeſty's Company of Comædians at the Theatre-Royal, on Tueſday February the 21, will be Preſented the laſt New Tragedy, call'd ELFRID, or the Fair Inconſtant: The Part of Ordgar to be Perform'd by a Young Gentleman, Friend to the Author, who is Pleas'd to Act it for his Diverſion. To which will be added, the laſt New Farce, of one Act, call'd the Walking Statue, or the Devil in the Wine-Cellar, written by the ſame Hand: With a New Prologue, and a New Epilogue. Boxes, 5 Shillings. Pit, 3. Firſt Gallery, 2.

WE whoſe Names are hereunto Subſcribed, the Miniſter, Church Wardens and Overſeers, with other the Principal Inhabitants of the Pariſh of *Kingweſton* in the County of *Somerſet*, do hereby Certify, that *Heſter Blacker* of our ſaid Pariſh, Widow aged 60 Years, and having been Blind in both her Eyes for ſeveral Years, at length following her Self to be Couch'd by Mr. *Grant* OCULIST of *London*, is by the Bleſſing of God reſtor'd to a competent degree of Sight, and doth encreaſe therein daily, as the ſaid *Heſter* doth hereby Teſtify by her ſubſcribing. With us, *Heſter Blacker*, *Thomas Creech*, Curate, *John Raynolds*, *Richard Fox*, Church-Wardens and Overſeers of the Poor. *John Webb*, *Thomas Ruddock*, *Thomas Raynolds*, *Henry Blacker*, *Cannon William*.

A Peculiar and very Extraordinary Remedy for Vapors and Melancholy, being a Pleaſant Elixir, to be taken in Drops, 2 or 3 Doſes of which momentarily appeaſe the moſt direful and worſt of Symptoms poſſible, even when advanced to that degree as to render the Patients Craz'd, and almoſt out of their Senſes, and if continued, never fails of Healing the cauſe of thoſe Diſeaſes, tho' of never ſo many Years ſtanding; let none therefore deſpiſe this Medicine, nor deſpair of Cure, till they have tryed it; it is ſafe and innocent, has given ſuch Relief as is ſcarcely to be imagined, and cured many when given over by ſeveral Eminent Phyſicians. To be had at Mr. Spooner's, now living at the Golden Half Moon in Lemon-ſtreet, Goodman's Fields, near White Chappel, Price 3 *s.* 6 *d.* a Bottle, with Directions.

For the HEAD-ACH.

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